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FOR THE GOSPEL MESSENGER.

HADES, OR THE INTERMEDIATE STATE.

THE Rubric prefixed to the Creed in our American Prayer Book, says, that "any Churches may omit the words: *He descended into*




itself, as by the language of the third Article, which declares, that "as Christ died for us, and was buried; so also is it to be believed, that he went down into hell." We have already said, that this language is almost co-eval with the first publication of the creed. But the doctrine which it teaches, is much older than the creed itself. For in the New Testament we read, as a quotation from the sixteenth Psalm: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy One to see corruption."† But as the soul of the Messiah could not remain in Hell, unless it was actually there; nor could it be there, unless it had first descended; so it necessarily follows, that the truth conveyed by this language of the creed rests upon the sure foundation of Scripture, viz. that Christ descended into hell.

But what is the sense of this declaration? Some, who have been unable to obviate the direct application of this passage to our Saviour, have endeavoured to show; that it means nothing more than burial, from the supposed circumstance, that the term hell is in the Bible occasionally employed to designate the grave. But Dr. Campbell has shown in an elaborate dissertation on the subject, that such was not the original sense of the term; nor do any of the passages in which it occurs,

† Acts 2: 27.

whether figurative or literal, admit of a full and proper interpretation with such a signification attached to it. In the text already quoted, such a sense would convict the sacred writer of the veriest tautology; and to the candid mind there must appear an evident distinction in his language between the corruption of the body in the grave, and the remaining of the soul in Hades. But waiving the authority of this text for the present, the sense of the Church cannot admit of a doubt. For after saying in the creed, that Christ was crucified, dead and buried, it would not surely have been guilty of the folly of adding "he descended into hell," if the phrase meant nothing more than had been before expressed. Still less would the compilers of our articles have committed the gross absurdity of adding a distinct article to assure us that Christ went down into hell, if by that expression they intended nothing more than his death and burial. For they had already twice before asserted that he was both dead and buried.



But patient consideration will evince to us that this interpretation is utterly unfounded. It is true, indeed, that in virtue of his being the innocent victim on whose head were laid all the sins of the world, our Lord did suffer in our stead, and in some awful and mysterious sense endured the vengeance of Almighty Justice. But he could not have suffered the precise amount or nature of the punishment to be undergone by the wicked. For as he was without guile and holy in heart, so he could not have had the consciousness of guilt. But this is one of the bitterest ingredients in the cup of the sinner's doom. To *know* that of his own free will he committed acts of crime, despised warnings, contemned authority, returned evil for good, and refused to be swayed by divine love, even by the love of God incarnate; this consciousness it is which will harrow up the soul of the sinner, with an agony more keen than his welterings in the surge of fire, and will awaken groans more deep than those of the scorpion's lash. Yet who will say that Christ ever experienced such a feeling as this? Who will affirm that his spotless soul was ever conscious of remorse? Impossible! He

\* Preliminary Dissertations, Diss. vi. pt. 2.

† Unde etiam eum oportuit cum inferorum copiis aeternæque mortis horrore, quasi consortis manibus, luctari. Instit. Lib. ii. c. xvi. § 10.† See also *Witsius* on the Creed, Dissert. xviii.

knew, and always affirmed, that his sufferings were undergone in the behalf of others,—that he gave his life a ransom for many, and boldly challenged the fiercest of his accusers, if possible, to convince him of sin. Our Saviour then could never have suffered from this feeling. The very supposition seems to be impious.—But again: the sinner feels that he is the enemy of God, and in perdition becomes the victim of hopeless despair. With his own hand he has barred the door of mercy to prevent his entrance into Heaven; Hope has taken her everlasting flight, and the key which unlocks the gate of peace is dropped into the bottomless abyss. Despair now, with all its tormenting agonies, takes possession of the lost soul. Who can believe that Jesus ever endured such a feeling as this? Was he ever deprived of the animating influences of hope? Did he not even in the garden of Gethsemane declare that he could summon to his aid more than twelve legions of angels? He could not then, have suffered the feeling of despair, which is part of the soul's torments in hell. Another feature of the suffering there is, that it will be eternal. But Christ's sufferings were not eternal. And, therefore, they were not the same as are to be those of the condemned. Viewed in any light we may please, indeed, the sufferings of Christ cannot be considered as identical with those of the lost in hell. And consequently, this interpretation of the Article cannot be correct.

We are then led back to the Rubric already quoted for the true sense of the expression; it is, that he went to the place of departed spirits. This is a perpetuation of the old Catholic doctrine of an intermediate state. That is, the old Catholic Church taught, and our Church still teaches us to believe, that there is an intermediate state in which all the souls of the dead are to remain until the resurrection. They are not taken at once to their places of final destination; neither to supreme happiness, nor to the lowest misery. But in the intermediate state, the pious and faithful, enjoy foretastes of that bliss which awaits them; the wicked undergo the beginning of their eternal torments. The first are not perfectly happy; the latter are visited with a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. This view is made necessary by the doctrines of the resurrection and the judgment. For, as we believe, that neither perfect joy, nor perfect sorrow, can be experienced by the soul without a corporeal existence; so are we assured that these states are not to be entered upon until after the resurrection. But if any one should affirm that they can, we are then left to inquire, Why is the resurrection of the body taught? Wherein consists the necessity of such a resurrection? If the soul can enjoy supreme felicity without the body, why should a body be given to it after death? Would it not rather be an incumbrance than a blessing? And can we suppose that a soul, which has for ages, or millions of ages, been worshipping beneath the throne of God, burning in the blaze of his glory, and ranging throughout the bounds of his dominion, would be pleased to return and unite itself once more with the body which has for the same length of time been mouldering in the dust? Would not such a demand on the part of the Almighty ap-



pear rather as a punishment than as a favour? And yet if there be no intermediate state, if the disembodied soul be susceptible of the highest happiness, and enter upon such enjoyment immediately after death: then this will have to be the fate of every faithful soul departed in the Lord. But this makes the doctrine of the Resurrection to be unnecessary and vain.

Nor does it harmonize any better with the doctrine of a future Judgment. For if the soul be adjudged to its final abode immediately after the death of the body, why should there be another and final judgment? It is in Heaven; why should it be brought down to be judged again? Or it is in hell; why should it be called up to be condemned? But on the supposition of an intermediate state, all these doctrines harmonize and form together a consistent whole. After death the body is consigned to corruption, the soul descends to Hades. Here commence its rewards or punishments. If a believer in Christ, if washed in that fountain which was opened up for sin and for uncleanness in the house of David, and sanctified by the Spirit of holiness, peace and joy are its portion, and its visions of glory are bright with promise. But if sinful and unbelieving, it begins then to be visited with a part of those torments which await it as the full measure of the second death. Here all the dead remain until the reign of grace shall be ended, until God shall close the administration of things in this world. Then shall the living be changed in the twinkling of an eye, and the dead shall be raised incorruptible, each to be united to its expecting soul: then shall the Judgment be set, and the books be opened,—then shall be heard the solemn sentence: "Come ye blessed of my Father inherit the kingdom prepared for you from the beginning of the world,—depart ye cursed into everlasting fire prepared for the devil and his angels." Then shall each be rewarded or punished according to the deeds done in the body: and *then*, not before, shall the wicked go away into everlasting punishment, but the righteous into life eternal. This view gives consistency to the whole system of Christianity; gives to each doctrine its appropriate position, and of the whole forms a beautiful harmony.

This view was prevalent among the Jews, especially among the Pharisees, as may be seen in the antiquities\* of Josephus, and more particularly in his discourse concerning Hades.† Though Warburton seems to think that this fragment is not genuine.‡ Even the Greek and Roman Mythology furnish traces of the same doctrine:

"Hic locus est, partes ubi se via findit in ambos.  
Dextera, quæ Ditis magni sub moenia tendit;  
Hæc iter Elysium nobis: at læva malorum  
Exercet pœnas, et ad impia Tartara mittit.¶

And as they are supposed to have derived many of the irreligious sentiments from the Jews, so their views are not unimportant to teach us what the Jews believed.

\*Ant. B. xviii. c. 1, § 3. †At the end of his works.

‡Div. Legation, bk. v. sec. v. See also Eisemengyer's *Entdec. Judenthum*, Bd. 2. Absch. 5 and 6. ¶Virg. *Ænied*, vi. 540—4. Hesiod *Theog.* v. 713 sq.



It is readily conceded, however, that these considerations could not be of force sufficient to establish the faith of the Christian church, if they be not grounded upon the New Testament and upon the basis of apostolic teaching. These are then next to be examined. Olshausen, one of the most recent and able commentators upon this part of the Bible, after an examination of the parable of Dives and Lazarus, comes to these conclusions: 1. That the souls departed are assembled together in a determined place; 2. That they are separated into good and bad according to their fundamental character, though they still have a mutual knowledge of each other; and 3. That after death a transition from the good to the evil, and the converse, is impossible.† This establishes in its fullest extent the doctrine of an intermediate state. Dr. Campbell, in the dissertation already referred to, comes to essentially the same conclusion. Nor, indeed, can we imagine how any other doctrine could be derived from the parable. Whatever portions of it may be supposed to be merely symbolic and figurative; our Saviour could never so far have violated all the probabilities of thought, or so have contradicted the scriptural idiom, as to have represented Abraham and Dives as visible to each other, and able to converse with each other, if he intended to teach that they were in the same states of happiness and misery which await them after the final judgment. For throughout the whole of the Bible, Heaven and hell are not only represented as the antitheses of each other in regard to pleasure and pain; but they are also described as at an infinite remove from one another. "It is high as Heaven; what canst thou do? Deeper than hell; what canst thou know?" "If I ascend up to Heaven, thou art there; if I make my bed in hell, thou art there also." These specimens are sufficient to show how the Bible always speaks of these two places as being infinitely removed from each other; and to prove that our Saviour had the doctrine of an intermediate state in mind when he delivered that parable. For in it the wicked and the good are represented as being separated from each other indeed, but still near at hand, and in a place much upon a level. And the term itself, applied to the place where the rich man is tormented, never means hell in the sense that that word is now commonly understood. The original word is Hades, but the word which in the Bible means hell is *gehenna*. It is true the original Saxon of the word hell, signified the same as the Greek Hades. It is derived from the verb *hīl*, which means to *hide*, or from the participle *helled*, that is to say, hidden or covered. So that it signified a concealed, an invisible place; the regions of the dead. But in process of time it came to have the signification which is now commonly attached to it. We should at all times carefully distinguish between words that differ, but particularly where they concern the interpretation of Scripture, because nothing can be unimportant which will assist to guide us into all truth.

The general inferences deducible from this parable, are 1. That there is an intermediate state for all souls departed between death and

†Bibl. Comm. bd. 1, s. 698.

the resurrection; 2. That this place or state is denominated Hades;\* 3. That it is divided into two parts between which there is a great gulf fixed;† 4. That in this Hades, the place where the pious rest is called *Paradise*‡ or *Abraham's bosom*,|| and the place where the wicked are punished is called *Tartarus*.§

But the defence of this doctrine is not left to rest upon this one parable alone. There are many other passages of Scripture which more than imply the fact of an intermediate state. To the thief on the cross our Saviour said, "This day shalt thou be with me in Paradise."¶ This could not mean his sitting at the right hand of God, nor the highest Heavens. Because Christ is no where described as ascending up to Heaven until after his resurrection, and his forty days subsequent continuance with his disciples. Indeed he himself says expressly to Mary, "Touch me not; for I have not yet ascended to my Father and your Father, to my God and your God." Of course, then, he could not yet have been in Heaven since the completion of his mediatorial work. St. Paul, also, in celebrating the triumph of the Christian at the resurrection, evidently refers to a distinction between the abodes of the soul and body. For he says, "O death where is thy sting? O, Hades where is thy victory?" That is, when Christ comes to Judgment, both the soul and the body shall be delivered from their present confinement and bonds, and be raised to an immortality of glory. In the Revelation our Saviour says, "I have the keys of Hades and of death." This cannot mean death and hell in the sense that this last word is now understood; for then Christ would have no relation to the souls of the *faithful* departed. It must, therefore, signify the kingdom of *all* the souls yet awaiting the resurrection and the judgment. Dr. Howe, I am aware, attempts to make this text include the whole of the invisible world, as well the regions of glory as the realms of darkness.\* But it cannot be shown that in the Bible the term Hades *ever* includes Heaven, properly so called. Again, in the same book, when speaking of the general Judgment, St. John, says, "and the Sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Here the term must also mean the region of departed spirits; because if it did not, then no mention would be made of the believing souls as coming to judgment, whereas the Bible constantly represents it as universal and intended for all. And besides, if it had not this meaning, then the following verse would utter any thing but sense. For it is there said, that "death and hell were cast into the lake of fire." But if the expression "hell" in this passage, should be understood of the place of eternal torment, then the sacred writer would be chargeable with the absurdity of declaring that hell was cast into hell. In the same book we read again, that the seer looked, and beheld a pale horse, and his name that sat on him was death, and hell followed with him. If the term here meant the place of tormented souls, then all persons that die would be

\*St. Luke 16: 23. †Ib. v. 26. ‡St. Luke 23: 43. ||Ib. 16: 22. §2 Pet. 2: 4. ¶Luke 23: 43. \*The Redeemer's Dominion over the Invisible World, works p. 310.

forever lost : because the hell which follows death in this place is intended for all. Wherefore, it must, of necessity mean the place of departed spirits, where *all* the souls of the dead remain until the resurrection. Such are some of the proofs of an intermediate state as derivable from Scripture.

But it will be said, perhaps, by those who are not well versed in the distinctive tenets of Romish corruption, that this is a doctrine of Popery. An examination into the question, however, will show that it is removed as far from Romanism as light is from darkness. It is, indeed, but a doctrine of the genuine Catholic Church from the beginning, and acknowledges no connexion with that anti-christian system of error. The earliest Fathers and the whole Church for ages acknowledged none other. St. Clement, in his Epistle to the Corinthians, says, "All the generations from Adam to this day, are past and gone ; but they that have finished their course in charity, according to the grace of Christ, possess the region of the godly, *who shall be manifested in the visitation of the kingdom of Christ.* The same thing is asserted by Justin Martyr also, as among the Catholic doctrines taught him when he first became a Christian. His words are: "That the souls of the godly (after death till the resurrection) remain in a certain better region, and unrighteous and wicked souls in an evil one."† Iranæus does not differ in this view. He declares that every sort of men (i. e. both good and bad,) receive their deserved habitation even before the judgment."‡ The same was the view of Tertullian as may be seen in Bishop Kaye's account of his life and writings.|| And such was the sense, indeed, of the whole ancient Church. Bishop Bull affirms "the consentient and constant doctrine of the Primitive Church to be this: that the souls of all the faithful, immediately after death, enter into a place and state of bliss, far exceeding all the felicities of this world, though short of that most consummate perfect beatitude of the kingdom of Heaven, with which they are to be crowned and rewarded at the resurrection: and so on the contrary, that the souls of all the wicked are presently after death in a state of very great misery, and yet dreading a far greater misery at the day of Judgment."¶ This doctrine he himself cordially adopts; and, indeed, it was the prevailing one in the English church, as well as in the Primitive one, though there is reason to believe it has more recently fallen into forgetfulness. Bishop Horsley has given it the full sanction of his authority and an able defence.\* The same doctrine is expressed, though not very clearly or strongly, by Arch-bishop Tillotson. His language is, "As Reason and Scripture together do assure us of a future judgment, so likewise, that men, when they pass out of this world, shall meet with the proper consequences and rewards of their actions in the other. And though the happiness or misery of men be not so complete as it shall be after the public Judgment yet it is unspeakably great."‡

\*Cap. 50. †Dial. C. Trypho. init. ‡Bk. 2, c. 63. ¶Ecc. Hist. 262—5. §Sermons v. 1, p. 64. See also "Tracts for the Times," Tr. no. 79, p. 61. ¶Sermons v. 2, p. 88—91. \*Works v. vi., p. 216. Dean Sherlock in his discourse on the future judgment, is very full and explicit on this subject. See also Fath. Eng. Ch. v. i., p. 34, Laurence's Bamp. Lect. p. 253. Heber's do. p. 276. British Reformer, Wickliffe p. 54



It has been seen already, that the doctrine of an intermediate state is taught in our American Prayer Book. But if any desire a more direct and recent evidence of the fact, it is to be found in the Pastoral Letter of the House of Bishops for 1835,—the last signed, and written, by the late venerable Bishop White. It is there declared, that “this doctrine is one recognized by our Church in various places, especially in her burial service.”\*

But still it will be asked, is not this a Romish dogma? Is it not very like the Papal purgatory? Far from it: as will be seen when we have stated what that doctrine really is upon the subject. 1. Romanism teaches that the very wicked, who die in mortal sin, are at once cast into their final state of irreversible torment. Whereas our Church maintains that they are in an intermediate state, reserved in chains of darkness until the judgment of the great day. 2. Rome asserts that the very pious are taken direct to Heaven, where they can intercede for their friends on earth; and accordingly speaks of them in a manner that we would not dare to apply to any other than to the incarnate God, and use language which the Scriptures apply to Him alone. The following is a specimen of this kind:—“O God, who didst fill the heart of blessed Fidelis with the fire of seraphic love; and whilst he laboured in the propagation of the true faith, didst honour him with the crown of martyrdom and the gift of miracles; grant, we beseech thee, THAT BY HIS MERITS AND INTERCESSION, we may be so confirmed by thy grace, as to be found faithful in thy service even unto death.”† If our Church does not pronounce such language to be idolatrous, she is at least so far from allowing it, that she teaches all her members to believe that the souls of the saints are not yet in Heaven, but in the intermediate state,—a state of refreshment and peace but not of beatific vision. And in this they are supported by the authority of all antiquity. None of the old doctors allowed that pious souls were conveyed at once into the presence of God, if we except some who thought, though, as we believe, not on good grounds, that the martyrs were at once admitted there.‡ To maintain the contrary, indeed, was declared to be a Gnostic heresy.¶ And not until the Council of Florence in 1439 was the Papal doctrine of the saints immediate admission to Heaven made a doctrine of faith, which, whosoever doth not believe, they pronounce to be accursed.§ So that on these two points, our Church is the only body in all christendom which maintains the ancient Catholic doctrine. For as to all other classes of Protestants, who have assumed the character of a sect, no one, it is believed,

\*Past. Let. p. 14. †Roman Missal p. 465. ‡Giesler, Ecc. Hist. 1, 108. Gibbon's Decline and Fall, 2, 176. ¶Iust. Dial. c. Trypho, c. 80. Tertull. de Resurrec. Car. 43.

§“I know it is a Catholic [Roman] doctrine, that the souls of the blessed enjoy the vision of God; but if I had lived in the reign of Pope John xxii. [A. D. 1316—1334,] I should not have known that then it was so, considering that many good Catholics before that time had believed, and even the Pope himself did believe the contrary. And he is warranted by Bellarmine for doing so, because the Church had not then defined it.” Chillingworth's works, ed. 12, p. 724.

allows this doctrine, though many individuals among them have from time to time maintained it. And with regard to the Greek Church, whatever their sentiments may now be, it is certain that at Florence they so far yielded to the demand of the Latins as to allow of the immediate glorification of some souls under certain circumstances. Yet this concession was extorted from them under the pressure of necessity; it was not the view with which they came to the Council,\* nor was it universally received by the Greeks after that decision.† But to leave the Greek Church out of account, all Protestant Christians that have published formulas of faith, except our Church, has virtually adopted these two dogmas of the mother of abominations,—dogmas established by only a fragment of Christendom, a cabal, as Bishop Bull calls it. Instead of being Popish then, we are Primitive and Catholic: whilst ultra-Protestantism has adopted the corruptions of High-Popery.

But I go farther, and maintain, not only that our Church is anti-Papistical, but that the doctrine of the intermediate state is the only sure preventive against Popery on this point. For as Bishop White says, in the Pastoral Letter already referred to, “had the same truth continued to be cherished throughout Christendom, it would have kept the door shut against devotions offered to men and women formerly possessed of like passions with ourselves;” so in order effectually to keep out that error from existing communities freed from it, it will be important to hold fast the old doctrine of an intermediate state. There can be no doubt, that one reason which prompted the Florentine cabal to make the belief of the Saints residence in Heaven, clearly to behold the face of God in *Speculo Trinitatus*, was to give countenance to their unwarranted practice of praying to the dead. But another and stronger reason was that which leads me to consider the third and last difference on this subject between Romanism and our Reformed Church, viz. the doctrine of Purgatory. For if it was an early principle of faith that the souls of the Saints were in Heaven, then the primitive practice of praying for the dead, would seem to give some countenance to the absurd dream of a purgatorial furnace. It would be natural to infer, that if some were in Heaven, and others still proper subjects of intercession, the latter could not have been excluded without some crime, and that crime would have to be expiated by a proper punishment. Hence the solicitude of the Roman Synod upon this subject. Because that Church teaches, that for the *faithful*, who are not perfectly pure from sin, there is a fire of Purgatory, where they must be cleansed. Their continuance here is shorter or longer according to the degree of their guilt, in proportion to the liberality of their remaining friends. But in opposition to this, and in accordance with Biblical and early Patristical instruction, our Church declares “that the souls of the faithful, after they are delivered from the burden of the flesh, are with the Lord in joy and felicity.” So that in no point does she make the most distant approach to the errors of Rome.

This essay has been extended beyond the original intention of the

\*Waddington's Church History, p. 539. †Tracts for the Times, no. 79, p. 53—60.  
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author, and further, perhaps, than was needed. But as this seems to be a doctrine now *practically* unknown, as many seem scandalized at the thought of confessing that Christ went down into hell,—and more to regard the whole subject as a remnant of Papal superstition, I have thought it would not be unprofitable to show its accordance with Scripture and antiquity, and to prove that in this, as in all things else, our Church is constructed upon the Apostolic model. Nor is this subject without its points of great practical importance. They can be merely stated here, without any attempt at discussion or extension:

1. The soul does not die with the body, but survives in a separate state.
2. The good and the wicked are separated from each other immediately after death.
3. They have a knowledge of each other, and the bad man will be enabled to read in others the influences of his wickedness.
4. Probation ceases with death; there is no means of subsequent deliverance for the impure, as Romanists and Restorationists teach.
5. The good enter at once upon a high state of enjoyment, whilst the wicked experience the beginning of that fire which shall never be quenched, and feel the first gnawings of that worm which cannot die.
6. Christ has gone down to Hades and ascended again, thus furnishing to his followers the assurance that they shall also ascend and reign with him.
7. Friends may be consoled at the death of pious relatives with the reflection that they are not dead but sleep, and do rest from their labours whilst their works do follow them.
8. The wicked should be startled from their iniquity by the thought, that their reprobate associates, now in torment, are anxious for their safety, and would, if possible, have a messenger despatched from the unseen world, to warn them lest they also come into that place of suffering.

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FOR THE GOSPEL MESSENGER.

#### MEETINGS FOR MUTUAL PRAYER AND EXHORTATION.

THE Quakers have no other meetings than those named above, because they deny the doctrine of the Ministry: that is, they hold that there are no separate classes of Clergymen and Laymen, and that one of the brethren or sisters has just as much right to be the leader in devotion and the instructor in the public assembly as any other. *Their* meetings, therefore, are what are now technically called social prayer-meetings: that is, one after another prays and exhorts. It is understood, however, as a matter of expediency, that there are certain elders, male and female, who alone will pray and exhort; and thus the right conceded to all the brethren and sisters is in a degree in practice abridged. The Brownists of a former age, the Independants, and all who deny that there is "any Ministry," may very consistently favor such meetings as we are now noticing. But even they, or the great majority



of them, find it expedient to regulate the matter by designating a single individual who, it is understood, is the leader in the prayers and the teachers of the congregation. Now there are other Christians, and they constitute an overwhelming majority, who hold, that there is a divinely appointed Ministry, to whom are assigned exclusive functions: that is, such as no Layman can exercise without offending not only against propriety and expediency, but the Divine Will. What are these exclusive functions of a minister? We reply, administering the ordinances and sacraments, conducting the prayers and preaching in the congregation. But we are asked, what is a congregation? It is admitted, not a family whom the head of it may lawfully pray with and teach,—not two or three friends who meet for mutual prayer and *conversation*. A congregation is an assembly of Christians who have convened for the purposes of joint prayer, and of obtaining religious instruction. At such an assembly, if no minister be present, would it be right for a Layman to guide their prayers and to exhort them—and under what qualifications? We reply, to use prayers and instructions *of his own*, would be to intrude into the ministerial office, or at least, to do that which looks so much like such intrusion that no reflecting, conscientious man, can do it. But the remedy is easy. Let him use the prayers and instructions which have the sanction of the Church—the prayer-book and the homilies, or the Sermons of some duly ordained Minister. He then appears as nothing more than the agent, or if we may so speak, the instrument of conveying to the people, the prepared devotions and teachings of some of God's Ministers. The above remarks have been suggested by having heard that, in some of the dioceses, we believe only in a few of them, (and even in those they are favored by comparatively few members of our Church,) there are held meetings for *mutual* prayer and exhortation. We have understood that at these meetings one Lay-brother after another, (we do not know whether the sisters are not sometimes called upon also,) is called upon to pray and to give a word of exhortation, and that this is done even when there are present one or more Ministers. So careful is our Church to prevent the distinction of Clergy and Laity (which may be well called her chief distinctive principle,) from being lost sight of, that in the eleventh Canon, she prohibits even a candidate for Orders, licensed as a Lay-reader, (who may justly be supposed better qualified to be teachers than Laymen in general,) from delivering "any Sermon of his own composition," and, "except in cases of extraordinary emergency, a very peculiar expediency" from performing "any part of the service when a Clergyman is present in the congregation." Surely these meetings described above in the presence of a Minister, are contrary to the spirit of this canon. But even in the absence of a Minister, on what authority does a Layman, or Laywoman, undertake to guide in prayer and exhort a circle of his or her fellow-christians. Is administering the sacraments the only exclusive functions of the Ministry. If a Layman may pray and preach in an assembly of twenty or more, why not in the "great congregation?" Does it sufficiently guard the distinction that the meeting is in a room, not in the Church?

The earliest believers met in an "upper room." Is there any evidence that *they* violated the "Apostles fellowship" in their "prayers," or in their "breaking of bread?" In either testament is there any record of a *mutual* Lay-prayer and instruction meeting? If so, let it be produced. But it is not sufficient to argue that some Laymen and Laywomen have gifts,—that they will become indifferent if not allowed to exercise these gifts,—that there is a life and spirit in the "lyceum method," which is not to be had in the old fashioned way of one Minister doing all the praying and teaching. For the proper defence of these meetings we want Scriptural warrant, and then if they can be shown to be lawful, we want proof that they are expedient, arguing on a correct knowledge of human nature and from a history of their results where they have been fully tried. We want to have it explained why such pious men as John Newton and Thomas Scott once favored and then ceased to attend and wrote against them. "If the blind lead the blind, shall they not both fall," &c. We should like to have that warning of divine inspiration expounded in consistency with permitting any and every baptized person, the weak in mind, the ignorant, the novice, the errorist, indiscriminately to assert, or what is far more objectionable, to be the representative of the prayers of his Christian brethren. As to females leading in prayer and exhortation, there is express Scripture prohibiting it. But that abuse, although not censured in other denominations, (who though asserting the necessity of a Ministry very inconsistently as we think, have mutual prayer and teaching meetings,) we trust is not yet, or at least, little known among us. But it grows out of the practice of which we are now treating. In fine these lay-meetings are the hot-bed of schism and heresy: and to prove the fact, more than one statement like the following might be adduced:

*"The way Sects are made.*—There is in Virginia a sect of Baptists called "Rather Brethren." Their origin is thus described by one of the Baptist papers:—A few years since, one of these brethren, *at a prayer meeting*, was reading 2d Ep. Peter 1. After reading the tenth verse, he stopped to make some comments. The verse reads as follows: 'Wherefore the rather, brethren, give diligence to make your calling and election sure,' &c. In reading it, he left out the comma after the word *rather*, and evidently understood the word *brethren* in the third person instead of the second: for in commenting upon it he remarked, that these *rather brethren*, he supposed, were a superior order in the Church, especially as Paul said they were very diligent! This enlightened exposition gained him the appellation of the *rather brother*, and when he became the head of a party that broke off from the regular Baptists, all who went with him were also called "Rather Brethren."

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FOR THE GOSPEL MESSENGER.

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VARIANA NO. XI.

IN xiii. 14, Nehemiah adverts to his "good deeds" in a way from which some might infer that he considered himself to have claims on the divine justice, but, as if to prevent such an inference, in verse 22d, he ex-

pressly declares, that his hope of reward or rather of pardon, is founded on the greatness of God's *mercy*. He recognizes himself to be a sinner, and, therefore prays "spare me." He prays for the acceptance of his services thus: "Remember me, concerning *this*, according to "the greatness of thy mercy."

In the collect for Easter, we read "as by thy special grace preventing us, thou dost, &c." which expression some have understood, as teaching the Calvinistic doctrine that preventing grace is peculiar to the elect. Now this inference results from considering the word "special" in too narrow a sense. The grace of God is special, or peculiar, to fallen *men* in contradistinction to the fallen *angels*. But the word special is not always a synonyme of the word peculiar. It sometimes means, (see Johnson's folio,) "appropriate, or designed for a particular purpose." Thus we speak of a special act of Congress, that is, not an act of privilege to an individual, but an act for a particular purpose: as for example, to make a new road, or to clear a river, &c. So in the prayer, the "special grace" has reference to the good desires put into the heart; it is a grace adapted to that particular purpose, viz. the putting into the heart good desires. Again, a special, or especial blessing, is nothing more or less than a great or valuable blessing. But God's preventing grace, although it be common to all his redeemed creatures, that is, to all mankind, is surely a great, a valuable blessing. In this prayer then, the Church teaches, not that grace is peculiar to some men, but that it is peculiar to all men as being redeemed by Christ, or that preventing grace is given to effect a special or particular end, viz. the exciting good desires, or that preventing grace is special, that is excellent, or the Church may intend to teach all three of these not to be doubted doctrines.

From the book of Job, (says Patrick,) we learn that God's works throughout the world, are so wonderful and unaccountable, that it is fit for us to acknowledge our ignorance, but never accuse his providence. If we cannot see the cause why he sends any affliction, or continues it long upon us, instead of murmuring and complaining in such a case, this book effectually teaches us to resign ourselves absolutely to him, silently to adore and reverence the unsearchable depths of his wise councils, contentedly to bear what he inflicts upon us, still to assert his righteousness, in the midst of the calamities that befall the good, and in the most prosperous successes of the wicked, and steadfastly to believe that all at last shall turn to our advantage, if, like his servant Job, we persevere in faith, and hope, and patience. Under affliction, says St. Ambrose, it is a great comfort to be conscious of no enormous crime, and of this self-satisfaction the friends of Job endeavoured to deprive him.

These are interesting particulars respecting the book of Job, that Moses had it translated from the Syriac, because he could find nothing like it, for the support and satisfaction of the Israelites in their Egyptian bondage,—that the early Church of Christ was wont to read this passage of Job in all their assemblies on holy days, (when they commemorated the *Martyrs*, and on fasting days, when they commemora-



ted our *Saviour's passion*; also, when they went to visit any one privately who was in grief for their comfort, and that there was a common tradition, that Job was one of those who had the honour to rise out of his grave at our Saviour's resurrection, when, as St. Matthew assures us, "Many bodies of Saints which slept, arose, and went into the holy city, and appeared unto many." Job's ulcers, says St. Chrysostom, were far more precious than all the *precious stones* of princes. For what profit do we receive by them? What necessity, what want, do *they* supply? But these *ulcers* of his are the comfort of all manner of heaviness that can seize upon us. You may know this to be true, if, when a man hath lost his only son, you shew him a thousand jewels and precious stones, which give no comfort at all to his grief, nor in the least assuage his trouble and pain. But in this case, if you remember him of the wounds of Job, he presently finds some ease; when you ask him, saying, Why dost thou weep and lament, O man, on this fashion? Thou hast lost *one son*, but that blessed man lost all the children he had! And, together with that blow, received a stroke in his flesh, and sat naked in the dung, besmeared all over with the filth, that ran out of his wounds, in a deep consumption, which by little and little wasted that just, that true, that devout man, who abstained from all manner of evil, and had God himself for the witness of his virtue. If thou but speak these words, instantly thou extinguishest the heaviness of the mourner, and riddest him out of all his grief: and so the ulcers of that righteous man become more profitable to him than jewels.

It is a striking remark of Patrick, that Job's horses, and mules, and camels, and sheep, and all the rest of his revenue, were doubled, only his children were no more than equal to the number he had before, seven sons and three daughters. The reason was, because his beasts indeed perished entirely, but the better part of his children still survived, when they were taken from him. And, therefore, being again adorned with as many sons and daughters as formerly he enjoyed, he had a double portion of them also; those who are present with him here, and those who expected him in the other world.

There are two methods of expounding holy Scripture, one is called the literal, or the historical, the sense being searched out by considering the force of the words, and by referring to the history of the times when the sacred text was written. The other method of interpretation is called the mystical or the accommodated, or the figurative, in which there is so much scope for the imagination, that great variety of interpretation seems almost unavoidable, and error, of course, highly probable. Bishop Patrick, and after him Bishop Marsh, think the only safe rule is to give a double or a sublime meaning *to these texts only* where such a meaning is attached to them by an *inspired* person, as for example, where our Saviour, or an Apostle, applies passages in the Old Testament to the things belonging to the new dispensation. It is quite a mistake to suppose that the mystical interpreter manifests more talent and learning than the literal interpreter. I have, says Patrick, adhered to the literal meaning, though accounted trivial and vulgar by many men,

who had rather indulge their own fancies than be *at the pains* of making a diligent inquiry after the truth. St. Hierom acknowledges mystical expositions were the work of his childish wit, and hopes that the heat of youth would excuse him for interpreting *allegorically*; but the historical work of his mature age, when he had at least profited thus far as to know with Socrates, that he was ignorant. St. Austin writes to the same effect, and Martin Bucer on the 6th chap. of Matthew, remarks "it would be worth a great deal to the Church, if forsaking allegories, and other frivolous devices, we would all simply and soberly prosecute that which our Lord intends to say to us."

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### SELECTIONS.

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#### ROMAN CATHOLIC DOCTRINES.

[ From the British Critic, for October, 1825. ]

AMONG all the wonderful occurrences by which it has pleased Providence to mark the eventful times in which we live, none, perhaps, is more extraordinary than that Protestants should be engaged in the nineteenth century in defending the first principles of their Reformation, and disputing with the Roman Catholics about the fundamental dogmas of their faith. Long did the war of controversy last: long did the pulpits of England resound with the terms of Protestant and Papist: while the press teemed with disquisitions on the papal supremacy, on purgatory and image-worship, and all the doctrines of the church of Rome. At length the combat ceased: the Protestants tired, satisfied, victorious, discontinued the unprofitable and unnecessary warfare; and many years have now elapsed since these dogmas furnished subjects for discourses to the preachers of the universities or the metropolis, or the parochial ministers of England. So long, indeed, has been the interval of repose, that the vast majority of the people of this kingdom are entirely unacquainted with the tenets and principles of the Romish church; they have heard of them as the controversies of olden times, and have wept over the histories of their fore-fathers; but of the doctrines themselves, except what they have gathered from history, they know nothing; the mind has turned naturally to the study of those subjects, which are of more pressing and immediate interest; peace has been productive of partial idleness, and ignorance has been the necessary result. So far, at least, is certain, that we have heard only the report of these things, and know nothing of them from our own experience.

But this state of affairs is gone: the silence of repose is broken, the Romanists have again raised the cry of war and have sounded the trumpet of defiance, and have challenged us to meet them on the old ground of doctrine and of truth; and the time is come when every minister of the church of England must again buckle on his armour, and prepare himself to defend the very citadel of Protestantism and the palladium of his faith. We speak in the old established metaphors of theology; but, nevertheless, we wish to be understood as speaking with very sol-

emn seriousness ; and as recommending the Clergy of England not indeed to discourse on these subjects to the people, but to study, with all possible care and attention, the fundamental tenets and principles of Protestantism. For discoveries have been made, and are still in progress, of the most unexpected and extraordinary kind ; discoveries which, if any thing in this age of discovery could have astounded us, would have produced astonishment and surprise. It is more than three centuries since Luther proposed his theses on the subject of indulgences, and all Europe, with one voice, cried aloud for Reformation in disgust. It has now been discovered, that the doctrine of indulgences was harmless, and that Luther's clamour was uncalled for ; that there is "nothing in it contrary to common sense, or prejudicial to the interests of religion or morality." It has been discovered, that the Romanists *never held* those doctrines of temporal supremacy and universal power, which they have since disclaimed ; and we have been challenged to produce any evidence of such tenets out of the authentic documents of their church. It has been discovered, that the Church of England believe in consubstantiation,—that she is equal in intolerance to the church of Rome, because she joins with her in admitting the Athanasian Creed,—that the Reformation has conduced neither to the progress of liberty nor the improvement of literature,—that Cranmer was sanguinary, and Latimer a traitor,—that the Papists had no hand in the Gunpowder Plot,—and that the second James was a liberal and tolerant prince. These, it must be confessed, are discoveries of no ordinary magnitude, even in this century of lights.

It is not to be denied, that Protestants will now approach the subject under some manifest disadvantages. The long disuse of the practices of the Romish church, the small acquaintance with their tenets, that is possessed by any class of the community, except the Clergy, has given a boldness to our adversaries, and a security to their assertions, against which the first champions of the Reformation had not to contend. When they charged the Roman Catholics with holding any doctrine, or professing any tenet, they were writing for a people, who could ascertain by their own experience, and knowledge, and practice, whether such charges were true. When Bishop Jewell said to Mr. Harding, "Deny no more the manifest truth, avouch no more the open falsehood ; let there be some probability and likelihood in your sayings ;" he spoke a language, concerning which every Englishman could determine for himself, whether it were calumnious or true. The consequence was, that Cranmer, and Latimer, and Jewell, were never, or very rarely, called upon to prove the fact, that such and such were the real doctrines of the church that they opposed : the fact was admitted, and the doctrine was defended : and the Reformers had a different and an easier task of showing, that the doctrines themselves were indefensible on any ground of scripture, of tradition, or of reason. And they did their work with a power irresistible, and ultimately unresisted ; many of the obnoxious tenets were discarded ; and Popery itself gained no small advantage from the labours of those venerable men. And now these tenets having



been disclaimed by a large portion of Christendom, and no individual in this country having had experience of their real existence, it is boldly and unequivocally asserted that they never did exist. This difficulty, however, relates altogether to the historical part of the question; but another, not less in magnitude, arises out of the same circumstances, when we are called upon to examine the actual doctrines of Romanism, as they are now acknowledged and confessed: more particularly, when we come to consider the practical effect and operation of these doctrines upon the minds of the people. Happy was it for the Protestant controversialist, when his own eyes and ears could bear witness to the doctrine of Papal satisfactions, and meritorious works—when he could point to the benighted wanderer, working his way to the shrine of our Lady of Walsingham, or Ipswich, and hear him confess with his own mouth, that he trusted to such works for the expiation of his sins—or when every eye could behold “our churches full of images, wondrously decked and adorned; garlands and coronets set on their heads, precious pearls hanging about their necks, their fingers shining with rings, set with precious stones; their dead and still bodies, clothed with garments stiff with gold.” Happy was it for the ease and character of the controversialists who lived in those days, and who could say in the strong language of the beloved disciple, “That which we have heard, which we have seen with our eyes, which we have looked upon, that declare we unto you.” But those days the Almighty, in his infinite mercy, has removed from us; and willingly do we undertake the additional labor imposed on us by their removal.

There is no other way of providing against these difficulties, but by appealing continually to the doctrinal and historical documents of former times, in proof of the doctrines which were maintained before the Reformation, and have been since discarded; we must go to Bellarmine and the Councils; for the single reason, that the nature of the arguments admits of no other method of reply. With the view, again, of discovering the present state of Romanism, as it is professed and acknowledged in these realms, we must still go to the councils and the catechisms; simply, because these are the testimonies to which our adversaries themselves refer us. Yet we meet with new difficulties at every step; difficulties attributable (as we are compelled to say) to the extraordinary conduct of our adversaries. Is evidence adduced from councils, from the bulls and decrees of popes, from the sacred canons, from the writings of cardinals, bishops, and the most learned writers of the Church of Rome, in attestation of their tenets? Their evidence is refused as not bearing on the question, and it is not even admitted as proof of the opinions of the Romanists at any time.

Our full belief is, that the Roman Catholics of the United Kingdom, from their long residence among Protestants, their disuse of processions and other Romish ceremonies, have been brought gradually, and almost unknowingly, to a more spiritual religion and a purer faith—that they themselves see with sorrow the disgraceful tenets and principles that

were professed and carried into practice by their forefathers—and are too fond of removing this disgrace from them by denying the former existence of these tenets, and ascribing the imputation of them to the calumnies of the Protestants. This we cannot allow; and while we cherish the hope that they are now gone forever, we still assert boldly and fearlessly that they did once exist.

But, while we allow a great degree of improvement to have taken place both in the principles and practices of the Romanists, there is still enough, and more than enough, left in the doctrines of that religion as they are acknowledged and professed to confirm every declaration against them which is contained in the Articles of the Church of England,—and to those declarations we adhere firmly and invariably, without restriction, qualification or disguise.

#### TRUTH TO THE DYING.

[From the Church of England Magazine, for Sept. 1836.]

There are few situations more painfully trying than that in which we behold a fellow-creature stretched on a dying bed, who is yet wholly unconscious of his state, and flatters himself that he shall speedily be restored to the occupations and enjoyments of life. No real Christian can doubt that it is an imperative duty to undeceive such a person; and yet there is often a great backwardness in revealing the solemn truth; and the language of a delusive hope is frequently employed even by those who are convinced that the sufferer's case is hopeless.

This unwillingness to communicate a knowledge of their situation to the dying, may arise either from the pain it gives the individual who is made the channel of communication, or from the effect which is likely to be produced on the patient. Nothing but the most unpardonable selfishness will ever tolerate the former as a rational plea for the neglect of this duty. It may, and in the majority of cases it will, be most painful to be the bearer of the melancholy truth; but surely this ought not to prevent the truth being spoken. It is painful to rebuke vice; to warn the impenitent; to break in upon the slumber of those who are asleep in sin; boldly to set forth the guilt and danger of a life of disobedience; but still this must be done, and not merely by the appointed minister, whose office it is to exhort and to warn, but by every real servant of the Lord Jesus Christ, who seeks the furtherance of his divine Master's glory, and the salvation of the souls of his fellow-creatures. And surely, if it be wisdom to tell a man of his danger while in the days of health and strength, it is worse than folly to conceal his true situation from the man who must soon lie down in the chambers of the grave.

With respect to the patient himself. If, indeed, there is a satisfactory evidence that, united to Christ by a true and living faith, he is in truth a believer, surely the tidings need not be held back, that he must soon leave the house of this earthly tabernacle. The believer's conversation is in heaven. His Lord is in heaven. His thoughts, his desires, his affections, are centred in heaven. He doubts not but that many who

were linked to him by dear and tender ties shall dwell with him in heaven: why, then, should the truth be concealed, that the world and all its vanities is fast departing from him, and that he shall speedily be emancipated from the trammels of a corruptible body, and that his soul, ransomed by the blood of Jesus, shall wing its way to those regions where there is fulness of joy? Death is gain to the believer. The worldling knows not this. He cannot comprehend the purport of the declaration. What gain can there be in death? is his inquiry. But "*all things*" are the believer's—even "death," with all its fancied horrors. For what says the Saviour? "He that liveth and believeth in me shall never die." Let this declaration be laid up in the heart as a treasure, of inestimable value. There is no death to the believer. The body shall, indeed, be consigned to the sepulchre, and the name and memorial shall soon be forgotten, and the ashes shall no longer be distinguished from the soil to which they have been consigned. But there is life eternal for the believer, in the house not made with hands. Why, then, not tell the dying Christian that he must soon leave a world which he knew was not his home? Why not tell him that the weary journey is fast drawing to a close—that the day is now far spent—and that he shall speedily enter on an eternal day of unclouded brightness? He may have some worldly affairs to arrange; he may have some dying testimony to give; he may have some injunction to impart. It is but kindness, then, to tell him of his real situation.

But, if it be needful to inform the dying Christian that the day of life is far spent, how much more needful is it to deal honestly by the man who is either wholly careless about the momentous concerns of eternity, or who is building his hopes of eternal happiness on some sandy foundation, and not on the Rock of Ages? In either of these cases, it is not only inexpedient, it is positively sinful, to keep the patient in the dark. The few warning moments of the eleventh hour should surely be improved. The attempt should be made under the Holy Spirit's blessing, to illumine the eyes of the understanding, ere the bodily eyes close in the sleep of death, and to impress the hard and stony heart, ere that heart ceases to beat in the chambers of silence. If there be neither knowledge, nor wisdom, nor device in the grave: if, as the tree has fallen, so must it lie for ever; if he that is unjust must be unjust still, and he that is filthy must be filthy still;—surely *his* crime cannot but be heinous, who deludes the dying sinner or the dying formalist, and does not lead them, while the lamp of life holds on to burn, to Jesus, the only shelter from the wrath to come. Surely, the concerns of a never-dying soul are not thus to be tampered with. Surely, the eternal portion of a human being is not to be trifled with. Surely the vague, undefined notions of the Divine mercy, to which countless myriads trust, ought not to put aside the declarations of the Divine word, which represent the fearful portion of those who shall appear before the heavenly throne unjustified, unsanctified, and not meet for the society of "just men made perfect."

But what efficacy, it may be asked, can there be in a death-bed repentance? Too many, it may be said, trust to such repentance, and



trust in vain. Why disturb the dying sinner, when the life is now drawing to a close? Salvation is the work of a whole life, and it is too late to begin that work now. Such a mode of reasoning testifies a lamentable ignorance of the salvation of the Gospel. It is dangerous to trust to a death-bed repentance; it is presumptuous to do so. That bed is too often a bed of bodily anguish, when the thoughts cannot be directed to spiritual and eternal subjects. "To-day, while it is called to-day," man is to flee to the Saviour, to seek pardon through his atoning blood. But surely no man will dare to say that God may not shew mercy even at the last. No man will dare to say that the voice of sovereign mercy may not utter to the soul of the dying, "Thy sins are forgiven thee; depart in peace." No man may presume to limit the sovereign grace of that Jehovah who delighteth in mercy. Whatever God's purposes may be, man's duty is plain. Whether or no God will grant repentance unto life, man's duty is to call the dying sinner to repentance. Whether or no God will dispel the mists of prejudice and error, man's duty is to point out to a perishing brother the true character of the Gospel dispensation. We may depend upon it, that he will be regarded by the condemned soul in misery as the worst of enemies, who drew the veil of concealment over the actual condition in life's last moments, and whispered the delusive tale of restoration to bodily health, while the soul was on the very confines of eternal misery.

There is a reason urged, however, for the propriety of concealing the true nature of their situation from the dying, lest the chance of their recovery might be lessened by the shock which the communication would impart. Even were the communication likely to prove hurtful so far as the body is concerned, it still would seem an imperative duty to acquaint the patient with his true condition; and the conduct of the medical attendant is in the highest degree reprehensible, who keeps the patient and his friends in the dark. Speaking with reference to this very point, a medical practitioner of great eminence, who has viewed this important subject in its true light, thus records his opinion: "It is objected, that the communication may be attended with injurious effects, both to the body and the mind; but those best qualified to judge must say, from experience, that a prudent intimation of the truth, so far from proving prejudicial, in almost every instance is productive of a calmer state, and never does harm."

Even taking a lower ground on which to rest this imperative duty, that of doing to others as we would they should do unto us, surely no man in his senses would desire to pass into eternity without a knowledge of his situation. No one, not laboring under mental imbecility, would prefer knowing nothing about the change which is so speedily to take place. Why, then, act to others in a way different to that in which we wish they would act to us? Why regard that as a kindness to others, which we should regard as the greatest act of unkindness to ourselves? Why not seek to soothe the bed of death with the only message that can then bring true peace—the message, that Christ Jesus waiteth to be

gracious ; and that whosoever cometh unto him, he will in no wise "cast out?"

At all events, the duty of the Christian minister is obvious. He must expostulate with the friends of the dying on the guilt of concealment. He must, without fear of offence, speak boldly, as he ought to speak, if he would escape the guilt and consequent condemnation of the unfaithful watchman and negligent shepherd. The exercise of the various Christian graces is never more important, than in the solemnity of the dying chamber. It is there that the presence of the pastor of deep Christian experience is especially felt, and that many a pastor, whose name has not extended beyond the limited sphere of his parochial duty, is made the humble instrument of directing a perishing soul to the fountain opened for sin and for uncleanness—a soul which shall be his crown of rejoicing in the day of the Lord Jesus. M.

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### POETRY.

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FOR THE GOSPEL MESSENGER.

#### LINES ON THE DEATH OF REV. ABRAHAM KAUFMAN.

"All ye that were about him, bemoan him, and all ye that know his name, say, how is the strong staff broken, and the beautiful rod?"—Jer. xlviii. 17.

"Woe! woe for us!" 'twas thus with grief unmeasur'd,  
Sad Zion bowed to meet the Chastener's rod,  
When the chief shepherd of the flock, long treasur'd,  
Was laid beneath the Altar of his God;  
But now, bursts out anew, a gush of wailing,  
For thee, the youthful Watchman of the Tower,  
Who, for thy Master's sake, with truth unfailing,  
Stood steadfast, 'mid our summer's poisoned hour.

Bright was thy lot! for fond affection bound thee,  
By closest tendrils to thy lovely home,  
And life spread out, like a rich garden round thee,  
Marking, as if by flowers, the years to come:  
Thy fervent household prayer rose morn and even,  
Making religion beautiful to see,  
And in thy studious hours, methought that heaven  
Flung its white wing of purity o'er thee.

Faithful and gentle one! earth's joy and gladness  
Have fled, as sunbeams from the haunts, once thine;  
Thy stricken Temple droops, with weight of sadness,  
For this lost diamond from devotion's mine;—  
Beneath the stroke, *her* breaking heart doth languish,  
Whose clust'ring hopes made thee their chosen stem;—  
And for thy parent, ah! perchance this anguish,  
Is the *first* throb, thou e'er didst cause to her.

All mourn thy loss! for 'mongst the sheaves, which whiten  
Salvation's cultur'd fields, with harvest rife,  
Few were more full than thine, with power to lighten  
Hearts, that were hungry for "the bread of life."

Thy singleness of purpose ; zeal inspiring ;  
 Thy spotless deeds, the proofs of a pure soul ;  
 Thy earnest mind, of knowledge never-tiring ;  
 Thy faith—these, these, all formed one fruitful whole.

Mourner give thanks ! and though your spirit keepeth  
 Long memory of this martyr to the Cross,  
 List, Jesus' words, "*he is not dead, but sleepeth !*"  
 Great is *his* gain, though to *you*, all be loss :  
 It were not meet, that ye detain yet longer,  
 A gem, far, far beyond all earthly price ;  
 Nor seek to nourish, with a love yet stronger,  
 This flower, whose fitting soil seem'd paradise.

M. E. L.

Charleston, S. C.

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### RELIGIOUS INTELLIGENCE.

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As Journalist, in connection with the Church in this Diocese, it is our duty to insert on our pages the following official and documentary evidence of the Life and Character of our beloved deceased Diocesan. In the absence of the responsible Editor for a restoration of his health, the publication has been delayed, and the arrangement of what follows is done with the hope our subscribers will agree that it is necessary that such matters should be here recorded, as the place where hereafter, information may be obtained. The sudden demise, after the Bishop, of the Reverend gentleman, who was temporary Editor of the Journal, makes the duty more melancholy, and we hope impressive ; because it shews the uncertainty of life. He had prepared only the first article, in this number, the whole of which he did not see in print, when he was taken away in the midst of his labors.

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#### Testimonials of Respect

**To the Memory of the Rt. Rev. NATHANIEL BOWEN, D.D.  
 And the Rev. ABRAHAM KAUFMAN.**

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(From the Southern Patriot of August 27th.)

The remains of the Right Rev. Bishop BOWEN, were consigned to the grave this morning, amidst the sympathizing attentions of a large number of our citizens, and the sorrows and regrets of all who were within the pale of his affectionate ministry, for such it must be emphatically called. This excellent Divine was an example of those winning manners and amiable virtues that more than in any other human calling diffuse over the high function of reforming and instructing men, a sweet and mellow lustre ; while they are not less effective for beneficent ends and general utility in all the offices of piety, from the least to the most important. In this case they were set off by a simplicity of character, which, harmonizing with what approached as nearly as possible to apostolic influence and authority, placed all classes of men on the same generous and even affectionate level. It must be mentioned as one of the shining ornaments of the Bishop's character, that he was an example of



the most extended toleration, being as free from any taint of bigotry, as he was largely imbued with the benevolent affections in their largest exercise. An extensive knowledge of mankind enabled him at all times to temper with the sweet spirit of charity and the liberal indulgence of a wise experience, all severity of reproof and harshness of conclusion towards the imperfections of humanity.

Bishop BOWEN was in his 61st year. He was ordained in 1802, and became Pastor of St. Michael's Church in 1804, in consequence of the resignation of the Rev. Dr. Jenkins, where he continued until 1809, when he removed to New-York. He was called to preside over this church and Diocese in 1818, after the death of Bishop DEHON. He has consequently been connected with the Protestant Episcopal Church, as Pastor and Bishop, for 37 years, having acted for 21 years in the latter capacity.

Of sound judgment and extensive knowledge of human nature, he was at times associated with many of our public plans for the extension and improvement of Education, while in his more immediate sphere of religious superintendence over the concerns of a large religious establishment, his counsels were invariably listened to with respect and affection.

At a meeting of the Vestry and Wardens of *St. Michael's Church*, held on Tuesday, the 27th August, the following Preamble and Resolutions were unanimously adopted :

The Vestry and Wardens of St. Michael's Church cannot but express their sense of the great loss which they, and the whole Church, have sustained by the decease of the Right Rev. NATHANIEL BOWEN.

For more than 20 years, he was Rector of St. Michael's Church, and during the same time, Bishop of this Diocese. The duties of his ministry created the most intimate relations between him and the congregation, of which he was for so many years the spiritual guide ; and as he was revered abroad for the gravity, wisdom and dignity, with which he exercised the high and holy office of Bishop, he was endeared to his congregation by the benevolence and piety with which he discharged the unobtrusive duties of a Parish Priest. It is due to his eminent piety, blameless life, and exemplary virtues, that while we lament our own loss, we should record our convictions of the value of the bright example that he has left us.

As the Rector of this Church, he edified the people by the piety of his life, as well as by the doctrines which he inculcated from the pulpit. As Bishop of the Diocese, he exercised his spiritual authority to maintain the discipline and order of the Church, to whose doctrines and ordinances he was zealously attached. But with such temperance, such regard for the rights of conscience, and so much self command did he govern in his elevated place, as to ensure him the respect and veneration of all good men. Nor were these virtues left without their testimony in the benign effects which they produced. Under his administration, the Church enjoyed that peace which comes from above, which is the attendant of charity and the gift of Heaven.

Penetrated with sorrow, we have met to commemorate our regrets and offer a memorial to the memory of our friend and spiritual father.

*Resolved*, That the Vestry and Wardens of St. Michael's Church, in their own names, and in behalf of the Congregation which they represent, deplore the loss which they have sustained in the death of the Right Rev. NATHANIEL BOWEN.

*Resolved*, That the members of this body will wear mourning in memory of the deceased, thirty days.

*Resolved*, That a marble slab be placed over the grave, and a Monument be erected to his memory in St. Michael's Church.

*Resolved*, That these Resolutions be communicated with our condolence to the respected relict and family of the deceased.

*Ordered*, That they be published.

J. J. ALEXANDER, *Secretary*.

At a Special Meeting of the Vestry and Wardens of *St. Philip's Church*, held on the evening of the 29th inst., the following Preamble and Resolutions were adopted, and ordered to be inserted in the Journals of this city, viz. :

The Vestry and Wardens of St. Philip's Church, have scarcely ceased to mingle their regrets with the members of St. Michael's, for the loss of their Diocesan head, before they are called upon to open the tomb for their own Assistant Minister. God in his good providence has seen fit to recall that ministering spirit, which on a like melancholy occasion appeared to have been sent to us for our especial comfort and consolation. We submit in humble resignation to the decree of Him, "who standeth in the congregation of Princes," and is "a judge among Gods."

The Rev. ABRAHAM KAUFMAN, whose death we now deplore, came among us some few years since, a stranger to our habits, manners and country. On the death of the ever to be lamented COBIA, circumstances pointed him out as a suitable successor, and we are all witnesses to the zeal, assiduity and Christian perseverance, with which he performed the duties incident to his office. His zeal in his Master's service may indeed be considered as the immediate cause of his untimely death. To his ardent, pure and unsophisticated mind, the end in view was to be attained at every hazard, and the dangers to the body were held light, in comparison with the everlasting salvation of the immortal soul. To say we deplore the loss of such a man, would be saying too little : we mourn him as a brother. To us he opened his heart with the ingenuous innocence of a child, and there we beheld nothing but loveliness, purity, and truth. He sojourned with us for the brief space of three years, but has left upon the tablet of memory a picture of moral worth, heavenly mindedness and apostolic zeal, not to be effaced by time. In evidence of our esteem and love for him, and of our sympathy with his surviving family and friends, be it therefore

*Resolved*, That in the dispensation of providence, we feel that St. Philip's Church has met with a loss sincerely to be deplored, not easily to be remedied.

*Resolved*, That a marble slab, with a suitable inscription, be placed in the centre aisle of the Church, over the grave of the deceased.

*Resolved*, That the Vestry and Wardens do wear crape for one month from this date.

*Resolved*, That the mourning habiliments, now hanging on our altar, commemorative of our grief for the Right Rev. Nathaniel Bowen, be continued one month after the usual time, in memory of the deceased.

*Resolved*, That a copy of the above minutes and resolutions be enclosed in letters to his bereaved widow and his absent mother, in evidence of our sympathy with them.

THOS. W. BACOT, *Secretary*.

At a meeting of the Vestry and Wardens of *St. Paul's Church, Radcliffeboro'*, held on the 2d day of Sept. 1839, the following Preamble and Resolutions upon the death of the Right Rev. Dr. BOWEN, and of the Rev. A. KAUFMAN, were unanimously adopted.

Deeply affected by the bereavement which the Protestant Episcopal Church of the Diocese of South-Carolina has sustained, by the death of the late Right Rev. Dr. BOWEN, the Vestry and Wardens of *St. Paul's Church, Radcliffeboro'*, cannot refrain from expressing their own feelings, and the feelings of this Congregation on the occasion.

They attempt no enumeration of the virtues of their lamented Bishop, —no description of his devotedness to the duties of his station. He was known throughout his Diocese, and to the whole Church to which he belonged, and his name is his eulogy wherever he was known.

In submission to the will of our Heavenly Father, we bow to this afflicting dispensation, and in testimony of our feelings, have

*Resolved*, That this Church be shrouded in mourning for one month, and that we tender to the bereaved family of Bishop Bowen the only consolation we can offer—our heartfelt sympathy.

*Also Resolved*, That a copy of these proceedings be furnished to the family of the deceased.

But two days after following our much lamented Bishop to the grave, we were again summoned to perform the same melancholy duty for the Assistant Minister of our sister Church of *St. Philip*. The amiable qualities of the late Rev. A. KAUFMAN, endeared him to all who knew him. The short period that he had lived among us, was long enough to evince his zeal, his eloquence, and his devotion to his Master's service.

In consequence also of this last mournful bereavement,

*Resolved*, That we tender to the family of the Rev. Mr. Kaufman, our sincere sympathy with them in their loss.

*Resolved*, That we lament the loss sustained by the Church at large, by the death of Mr. Kaufman—and that we, in particular, condole with the Congregation of *St. Philip's Church* on the occasion.

*Also Resolved*, That a copy of these Resolutions be sent to the family of the deceased, and to the Vestry of *St. Philip's Church*.



At a Special Meeting of the Vestry and Wardens of *Trinity Church, Columbia*, held on Friday, the 30th of August, the following Preamble and Resolutions were proposed by Major Thomas Taylor, and unanimously adopted :

In the Providence of Almighty God, our venerable Bishop has been removed from the scene of his earthly labors,—from the sphere which he adorned by his virtues, and in which he so long moved with usefulness to the Church and to society. In his death we have to deplore the loss of a learned and truly pious Divine, and of a most estimable and exemplary man. To an intellect of a high order, a mind of great strength and discrimination, and a judgment of striking accuracy, he united several amiable and excellent qualities of heart, which won for him the love of many, and the respect and deference of all. Throughout his long and valuable life, and especially that portion of it, in which he exercised the holy and elevated office of the Episcopate, he exhibited a dignity and propriety, and withal, a benignity of character in every way becoming the station which he filled. And while he was firm and undeviating in the maintenance of his own ideas and principles of religious duty, he discovered, in a large degree, the heavenly graces of charity and forbearance to those, even within the compass of his own administration, whose views of Christian obligation may, in any point, have been at variance with his own. We mourn his decease, therefore, as a public as well as private calamity. We mourn it as a severe affliction to the Church over whose councils he so long and so ably presided, and to which he was most devotedly attached. And particularly do we mourn it as a personal bereavement to the branch of that Church in this place,—a branch which engrossed much of his anxieties and affection, and on which he loved to bestow his fostering and paternal care.

Impressed with these views of the worth and excellencies of this revered servant of God, Be it therefore

*Resolved*, That for ourselves, and as the organs of the Congregation of Trinity Church, we cherish a lively remembrance of the moral and Christian virtues of the Right Rev. Nathaniel Bowen, D.D., and lament the loss which this Diocese and the Protestant Episcopal Church, in general, have sustained in his death.

*Resolved*, That as a further tribute of respect to the memory of the deceased, this Church be dressed and continued in the habiliments of mourning, for the space of four months from this date.

*Resolved*, That our Rector, the Rev. P. J. Shand, be requested to communicate the foregoing Preamble and Resolutions, with our kindest sympathies, to the bereaved widow and family of the deceased.

*Resolved*, That the above proceedings be also published in the papers of this place and of Charleston, and in the Gospel Messenger.

ROBERT W. GIBBES, *Chairman of the Vestry.*

Inasmuch as it hath pleased Almighty God in his wise Providence to remove from the sphere of his earthly labors, our respected and esteemed Diocesan, the Right Rev. NATHANIEL BOWEN, D.D. A becoming

sense of the loss which our Church and Diocese at large has thereby sustained, forbids that we should suffer that melancholy and solemnly momentous event to pass unnoticed. Therefore

*Resolved*, That we, the Minister, Wardens and Vestry of the *Church of the Holy Trinity, Grahamville*, while recognizing in the decease of our venerated Diocesan, the hand of Him "who doeth as he will in the armies of Heaven, and among the inhabitants of the earth," and humbly acquiescing in his sovereign pleasure, do unfeignedly condole with our sister Churches of the Diocese, in the afflictive dispensation which has deprived us of our common spiritual head.

*Resolved*, That in the decease of one so sincerely attached to the doctrines and principles of the Church, we are sensible of a loss affecting in no small degree, the welfare and prosperity of our beloved Zion.

*Resolved*, That in view of this loss, it becomes us fervently to implore the great Shepherd and Bishop of our souls, to pity us in our bereavement, and raise up unto us in the room of our deceased chief Pastor, another who shall with equal sincerity "desire the prosperity of this Holy Apostolical Church," and with equal prudence and firmness maintain her distinctive features.

*Resolved*, That while we condole with our sister Churches in general for the loss of our common head, we do particularly condole with St. Michael's Church, Charleston, for their loss in him of an affectionate Pastor, who during a period of more than twenty years, had broken unto them the "bread of life."

*Resolved*, That we do also cordially sympathize with the family of our deceased Diocesan, in their bereavement, and sincerely beseech the "Father of mercies and God of all comfort," to "look with pity upon their sorrows—comfort them with a sense of his goodness—lift up his countenance upon them and give them peace."

*Resolved*, That the proceedings of this meeting be published in the Charleston papers, and also that a copy of them be forwarded to the family of the Right Rev. Nathaniel Bowen, D:D.

*Grahamville, Sept. 2d, 1839.*

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At a meeting of the Vestry and Wardens of the Protestant Episcopal Church of Claremont, on the 4d day of September, the following Resolutions were unanimously adopted:

*Resolved*, That in the death of the Right Rev. NATHANIEL BOWEN, we deplore a great and serious loss, not only to the Diocese, over which he faithfully presided for twenty years, but to the entire Episcopal Church in the United States.

*Resolved*, That as a slight testimony of our high respect for his memory, of our adherence to the sound Christian principles which, with sincerity and consistency, he held and maintained, and of our affectionate personal regard for him as our Bishop, our spiritual father and friend,—the Episcopal Church of Claremont be arrayed in the garb of mourning for the space of two months.

*Resolved*, That the Chairman be requested to communicate these resolutions to the afflicted family of our deceased and venerable Bishop, and offer to them our warm Christian sympathy under this mournful bereavement.

*Resolved*, That these resolutions be published.

W. ANDERSON, *Chairman*.

At a meeting of the Wardens and Vestry of *St. David's Church, Cheraw*, held on Wednesday, the 4th inst., the following resolutions were adopted:

The Wardens and Vestry of this Church, full sensible of the affliction experienced by this congregation, and the other congregations of this Diocese, in the death of their highly esteemed and valuable Diocesan, the Right Reverend NATHANIEL BOWEN—

*Resolved*, That we approve of the early measures adopted by a part of our body, to clothe the Church in mourning, in respect to the deceased. That we will wear crape on the left arm for one month.

That Friday, the 13th inst., be observed by this congregation as a day of *Fasting, Humiliation and Prayer*, in view of our common loss—and that the Rector be requested to perform divine service in the Church on that day.

That while we bow submissively to this visitation of the Almighty, we warmly sympathize with the family of the deceased, and earnestly trust that they may be sustained under their sore bereavement, by Him who alone is able to render support and help in time of need.

W. H. ROBBINS, *Secretary of Wardens and Vestry*.

At a special meeting of the Wardens and Vestry of *St. Paul's Church, Pendleton*; called to express the feelings of the congregation, at our late painful bereavement, in the death of this devoted Minister of Christ, our beloved diocesan father and prince, The Right Reverend NATHANIEL BOWEN—It was resolved,

1. That as a church we deeply deplore the serious loss we have sustained, with the Church at large, in the death of our excellent Christian Bishop.

2. That the Church be hung in suitable mourning, as a respect due to his memory and indicative of the high estimation entertained by us of his eminent talents, untiring zeal and devotion to the cause of Christ and His Church.

3. That the Rector be requested to cause the insertion of these proceedings in the *Pendleton Messenger*, and to communicate to the bereaved family of the deceased, assurances of our deep sympathy, sorrow and regret.

By order of the Vestry of *St. Paul's Church*.

C. C. PINCKNEY, *Chairman*.

*Pendleton, Sept. 6th, 1839.*



At a meeting of the Congregation of *Grace Church' Camden*, held this day, Sept. 15, the following preamble and resolutions were unanimously adopted:

A serious calamity has fallen upon the church—our venerable Bishop is no more! By this melancholy dispensation of Providence, society has been bereaved of a signal ornament, and religion deprived of a firm and steadfast advocate. In the character of the late Right Rev. Dr. BOWEN, were concentrated the rare endowments of sound judgment and exalted intellect, which were fortified by deep and varied learning, and over which the Christian virtues and graces shed their subdued but chastened influence. As a wise prelate, his prudent zeal and conciliatory spirit won the affectionate confidence of the diocese wherein he was appointed to bear rule. As a Christian gentleman, the spotless integrity of his conduct commanded the respect of the world. As a minister of religion, the noiseless influence of his good example, made to adorn the doctrine of our Lord and Saviour, conveyed a blessing upon the ministry of reconciliation. Through life the Bishop was eminently useful in his various avocations. By his death has been created, in our ecclesiastical and social system, a chasm which must be long felt and deeply deplored.

Be it therefore *Resolved*, That we, the members of Grace Church, mourning the death of the Right Rev. NATHANIEL BOWEN, do bend in submission to the will of Providence, and humbly implore the influence of the Divine Comforter to be with us, and to preside over the counsels of His Church.

*Resolved*, That in testimony of respect for the memory of the late Bishop, this church be shrouded in mourning for the space of three months.

*Resolved*, That an expression of our lively sympathy be and is hereby proffered to the bereaved family and relatives of the deceased.

*Resolved*, That these proceedings be published in the Charleston journals.

JOHN McCLELLAND, *Chairman*

PETER NICHOLLS, *Secretary*.

At a meeting of the Wardens and Vestry of the *Protestant Episcopal Church, Edisto and St. Stephen's, Edingsville*, it was resolved, in consequence of the decease of the late reverend Diocesan, the Right Rev. NATHANIEL BOWEN, D. D.:

That while we bow submissively to the will of Him, whose hand, in the removal of our spiritual adviser and chief pastor, is devoutly to be recognised, we feel that we have in this dispensation to lament the loss of one, who to the Episcopal Church in general, and in this Diocese in particular, has invariably manifested an ardent attachment:

*Resolved*, That for the especial interest, with which, in our view, he regarded that portion of his charge in this place, we are particularly called to express our deep sense of the great bereavement, which, we in his death sustain.

*Resolved*, That in token of our respect to the memory of him, whose piety, wisdom and talents; whose singularly unaffected deportment;

whose prudent maintainance of the distinctive principals of our Zion ; and whose steady adherence to her institutions are not soon to be forgot ; ten, this Church be arrayed in mourning, for the remaining season of our summer services.

*Resolved*, That we do also convey to the bereaved family of our lately venerated and beloved Bishop, expressions of sympathy with them in this severe affliction, and of hope that the Father, our Lord Jesus Christ, the Father of mercies, and God of all comfort, may sanctify this trial to their spiritual good, and comfort them in the thaugh, that though lost to them, to him death is gain.

*Resolved*, That these resolutions be transmitted to the Mercury and Courier for publication, and a copy of the same be sent to the family of the deceased. By order of the Vestry,

EDWARD MITCHELL, *Chairman*.

*Edingsville, Sept. 1839.*

At a special meeting of the *Standing Committee* of the Diocese of South Carolina, held at the Episcopal Library, on the 11th Sept. 1839, on motion, a committee was appointed, consisting of the following gentlemen, viz ; Rev. C. Hanckel, Rev. Paul T. Gervais, Major Samuel Wragg, and David Alexander, Esq., to draw up a Preamble and Resolutions expressive of their grief at the late decease of the Right Rev. NATHANIEL BOWEN, Bishop of the Diocese. Whereupon the Committee reported the following :

It has pleased Almighty God, in his wise providence, to take out of this world the soul of our beloved and reverend Father in God, the Right Rev. NATHANIEL BOWEN, D.D., Bishop of the Diocese of South-Carolina. In this afflictive dispensation of Divine Providence, the Church in our Diocese has sustained a severe and inestimable bereavement. It has lost one who possessed a large share of the qualifications essential to the high and holy office of Bishop ; who presided over its affairs for more than twenty years with great dignity, wisdom and prudence ; who commanded the love and respect of his Clergy ; and by his exertions, his counsels and exemplary life, contributed much under God to the present prosperity and peace of our communion.

*Therefore, Resolved*, That the Standing Committee of this Diocese acknowledge with gratitude, their obligations to the Great Head of the Church for the long continued and much valued services of our deceased Father in God, and though grieved for the loss they have sustained, recognize in this afflictive dispensation the hand of Almighty God, and bow with submission to his will.

*Resolved*, That we sincerely sympathize with the Church over which he so long and so judiciously presided, and more especially with the bereaved congregation, of which he was the faithful and beloved Pastor.

*Resolved*, That the Ministers, the Vestries, and the Congregations in this Diocese, be earnestly requested to meditate with devout feelings on this mournful event, to humble themselves before God, and fervently to supplicate his mercy in behalf of our afflicted Church.

*Resolved*, That the Secretary of the Standing Committee be requested to communicate the sad tidings of the death of our lamented Diocesan to the Right Rev. Alexander V. Griswold, the presiding Bishop of the Protestant Episcopal Church in the United States, transmit to him a copy of these proceedings, and solicit through him the prayers of the Venerable House of Bishops, for the Clergy and Congregations of our Diocese, that God in his mercy may "endue them with the healthful spirit of his grace, and pour upon them the continual dew of his blessing," through Jesus Christ our Lord.

The Preamble and Resolutions reported having been read and adopted, on motion,

*Resolved*, That the foregoing be recorded upon the Minutes, and that a copy be sent to the afflicted widow of the deceased, and that they be published.

PAUL T. GERVAIS, *President pro tem.*

W. H. BARNWELL, *Secretary.*

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The following were ordered to be published in the *Gospel Messenger*, by a resolution of the Vestry and Wardens of St. Michael's Church.

At a meeting of the Wardens and Vestry of *Christ Church, Savannah*, held on the 1st Sept., the following resolutions were passed:

*Resolved*, That the Wardens and Vestry of Christ Church, have heard with regret and sorrow, of the death of the Right Rev. Dr. BOWEN, our provisional Bishop, which afflictive dispensation of Divine Providence, was this day announced to the congregation from the pulpit. In our own names, and in behalf of the people whom we represent we are met to express our sympathy with the congregation of which he was Rector, and with our sister diocese and the whole church, in the common loss which we have all sustained, and to offer our tribute of respect to his memory.

For many years he has been our only Bishop: and though struggling with disease and burdened with the care of his own large Diocese, he was ever ready to perform Episcopal offices for this Church, and to guide its Clergy by his paternal counsels. With melancholy pleasure, we record how to the deep seriousness and dignity of a Christian Bishop, he added the amiable kindness and happy cheerfulness, which shed a charm over his private life, and won souls to his doctrines; and with lively remembrance of the worth, piety, and good example of our Bishop, we offer our condolence, to his afflicted widow and her family on their temporary separation from him "who having finished his course in faith, doth now rest from his labors."

*Resolved*, That the pulpit and reading desk of the Church, be covered with mourning drapery, in testimony of our respect to his memory.

*Resolved*, That the Secretary of the Vestry be required to send a copy of these resolutions to the widow of Bishop BOWEN, and also to the Wardens and Vestry of St. Michaels Church, Charleston, of which he was the Rector. Extract from the Minutes.

ANTHO. BARTOW, *Secretary.*



At a meeting of the *Episcopal Clergy* of the city of Philadelphia, assembled at the house of the Rev. Dr. Ducachet, on occasion of the death of the Right. Rev. NATHANIEL BOWEN, D.D., Bishop of the Diocese of South-Carolina, in the absence of Bishop Onderdonk from the city, the Rev. Dr. Ducachet was called to the Chair, and the Rev. Dr. Dorr was appointed Secretary.

On motion, *Resolved*, That a committee of three be appointed to prepare resolutions expressive of the sense of this meeting.

The Chair appointed the Rev. Messrs. Coleman, Goodman and Wiltbank, who reported the following preamble and resolutions, which were unanimously adopted.

Whereas it has pleased Almighty God, in his wise Providence, to remove from his station and labors in the Church on earth, the Right Rev. NATHANIEL BOWEN, D.D., Bishop of the Protestant Episcopal Church in the Diocese of South-Carolina; and whereas, in the death of the said Right Rev. Father, the Episcopal Church in the United States has lost one of her most amiable and worthy prelates. Therefore

*Resolved*, That while we submissively bow to the painful dispensation, we deeply deplore his death.

*Resolved*, That we sincerely sympathize with his bereaved family, his mourning congregation, and his afflicted Diocese; and heartily pray God to sustain and comfort them in their affliction.

*Resolved*, That a copy of the proceedings of this meeting, signed by the Chairman and Secretary thereof, be forthwith transmitted to the family of the deceased, to the Vestry of St. Michael's Church, Charleston, S. C., and to the Standing Committee of the Diocese over which he lately presided; and that these Resolutions be published by the officers of this meeting, in such way as they shall deem best calculated suitably to express the estimation in which we hold the memory of this most worthy Bishop of our Church.

On motion, *Resolved*, That the Rector of St. Stephen's Church, in this city, be respectfully requested to pronounce a Funeral Discourse, on occasion of the decease of the Right Rev. Dr. Bowen, at such time as he shall find most convenient.

Adjourned. HENRY W. DUCACHET, *Chairman*.

BENJAMIN DORR, *Secretary*.

Philadelphia, Sept. 2d, 1839.

#### TO CORRESPONDENTS.

Several communications have been received, which are omitted for want of room.

#### Errata in our August number.

Page 170, line 23 for "remove," read renounce.

" 171, " 4 for "profession," read proficiency.

" " " 8 for "schools," read school.

" " " 27 for "feet," read font, so that it will read "in which our font can be placed."

" 172, " 2 for "instituted," read located.

